

The SWORD of the LORD

Edited by JOHN R. RICE.

Send all Changes of Address and Subscriptions to Sword of the Lord Publishers, 214 W. Wesley, Wheaton, Ill.

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism

Volume VIII, No. 40

FRIDAY, OCTOBER 4, 1946

One Year, \$2.00; Three Years, \$5.00

BROTHERLY LOVE

By DR. CHARLES E. FULLER

(Preached on Old-Fashioned Revival Hour Sunday afternoon, July 14, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

We have been speaking to you on the five conditions of fellowship, or partnership, or communion. The first condition was cleansing through the confession of sin, in I John 1:9; 2:2. The second condition was obedience to God's Word, in I John 2:3-6. Now the third condition of fellowship—and one that is very important and that is very much needed these days—is brotherly love. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I John 2:7-11).

The Tragedy of Christians Without Brotherly Love

I think one of the saddest spectacles, not only before humanity but before the courts of Heaven, is a group of people who call themselves Christians in some community—at one another's throats, backbiting, devouring, gossiping and just tearing each other to shreds. It does seem to me—I do not want to be pessimistic—but it does seem to me that



Dr. Charles E. Fuller

a large percentage of the churches over the country are in a hot scrap over something. They may not like the way the pastor's wife wears her hat—I do not know what it is—but there is something they are scrapping over. I just wish I could take them and give them all a spiritual spanking. That is what they need. For wherever there is among you strifes and divisions, you are babes in Christ and you need a little applied psychology—of the variety of the good old "Woodshed University" that I had to go through. God's Word clearly portrays the early days of the church's history, and we find many of the same conditions

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Why Half The Church Members And Preachers I Know Ought To Go To Hell

By EVANGELIST JOE HENRY HANKINS, D. D.

(Preached at Central Baptist Church, Chicago, Illinois, February, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"—Luke 16:19-31.

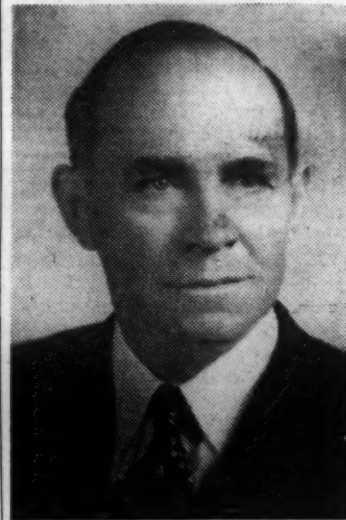
Some People Who Ought to Go to Hell

Hell, as presented in the Bible, is an awful truth. And I say tonight, that every preacher in this land who stands behind the sacred pulpit and gives book reviews and sermonettes ought to go to

hell, every last one of them! Every preacher who is afraid to warn people of the consequences of sin and preach the truth about sin and about Hell, for fear he may lose his job or his salary, ought to go to Hell. And brother, there are lots of them. Every modernistic preacher who has the unadulterated gall to call himself a preacher of the gospel, deceiving the people by giving them nice little pleasant things to tickle their ears, and denying the truth of the gospel, the deity of Christ, the virgin birth of Christ, the truth about Hell, and the meaning of salvation, ought to go to Hell. That group that I have been talking about would compose more than half of the preachers I know. Every preacher who does not do his dead-level best to win people to Christ, but takes it easy and fritters away his time like a lot

of preachers I know, ought to go to Hell, too. Every Sunday School teacher who has a class of boys and girls, or young people, or men and women, and who is not winning people to Christ through that Sunday School class, ought to go to Hell. Every deacon, and every official of anybody's church who is satisfied just to pass the collection plates, to pass the elements for the Lord's Supper, and attend to the business of the church, but is not trying to win somebody to Christ, and thinks he has done his duty when he attends to those little affairs of the church in his official capacity—that deacon or steward or elder, or whoever he is, ought to go to Hell. Every WMU that just studies missions and sheds a lot of crocodile tears about the heathen over yonder in Africa, and lets the world around them go to Hell; every missionary group that is not out to win somebody to Christ here at home ought to

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Dr. Joe Henry Hankins

REPENT OR PERISH

By EVANGELIST ROBERT J. WELLS, Associate Editor

(Preached April 30th in East Liverpool, Ohio, union campaign.)

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:1-5.

The subject about which I am going to speak tonight has been the subject of much controversy—the doctrine of repentance. However, I think that if you will listen carefully and if you will put prejudice out of your mind and set aside any particular bias that you may have had in connection with the subject, you will receive something of rich benefit and blessing to your soul.

First of all, notice the text. Jesus is replying to some people who told Him about certain Galileans whose blood had been mingled with their sacrifices by Pilate. It seems that the folks who told Jesus the story thought that these Galileans were sinners above other sinners, that they were wicked beyond the wickedness of other men and that because of this fact, God had decided to punish them tragically and drastically, with the result that Pilate took their lives and mingled their blood with the blood of their sacrifices.

Then there were others who were talking about another great tragedy—a tragedy in which eighteen people were killed by the falling of the tower of Siloam. The record is given in the fourth

verse. Apparently people were thinking and suggesting that these eighteen people were great sinners, greater sinners than other men, and as a result, they concluded, God decided to punish and judge them and so He permitted the tower of Siloam to fall upon



Dr. Robt. J. Wells

them. Those were the stories that were being told. But Jesus said that such was not the case and that there was no warrant for such conclusions! Hear His words! They are as clear as a bell—"I tell you, Nay; but except ye repent, ye shall all likewise perish."

Jesus insists that we are not to judge others on the basis of their suffering. As Matthew Henry puts it, "Whether it make for us or against us, we must abide by this rule, that we cannot judge of men's sins by their sufferings in this world; for many are thrown into the furnace as gold to be purified, not as dross and chaff to be consumed."

Another great scholar, Dr. G. Campbell Morgan, says, "Catastrophe is no proof of special sin. . . . A man can perish though Pilate never slay him. He can perish though no tower crush him. He may die in his bed with his friends all about him; and even have music while he dies; but he will be damned unless he repent. . . . except ye repent." It doesn't make any difference who you are! . . . except ye repent, ye shall all likewise perish."

Somewhere down the line God will bring His work of judgment to bear upon all men who do not repent. God does not discriminate in favor of one group and against another, but He says that all who refuse to repent will receive His judgment and will likewise perish. Jesus says then, of those in His

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represent a fine cross-section of the best churches and Christian leadership of Dayton. The general chairman is Dr. Daniel C. Campbell, pastor of the First United Presbyterian Church. The four vice-chairmen are Rev. Walter M. Caston, a Christian and Missionary Alliance pastor; Rev. I. N. DePuy, over twenty years pastor of the Linden Avenue Baptist Church; and Rev. Harvey Clark, United Brethren pastor. The secretary is Rev. S. R. Martin, pastor of St. Paul's Methodist Church, and the recording secretary is Rev. N. D. Zimmerman of the Mennonite Brethren in Christ. The treasurer is Mr. M. R. Kersey, vice-president of the International Bank. Other leading pastors and laymen of many denominations are chairmen of various committees. Rev. Peter Quartel, for thirty-four years head of the Dayton Rescue Mission, is

Dayton, O., Union Revival Blessings

By EVANGELIST JOHN R. RICE

God is richly blessing the city-wide union revival campaign in Dayton, Ohio, which began September 8 and has now continued slightly more than two weeks. I was first invited to Dayton by the Christian Business Men's Committee. I refused to come unless pastors and churches officially came in to sponsor the campaign. Christian business men gladly gave the principal leadership to the pastors but are helping in every way. Each pastor and church was invited to come in separately. Thus the churches that are openly modernistic and do not believe in the gospel and in revival are not officially in the campaign. Something like one hundred churches and pastors are in the meeting by official action but with varying degrees of cooperation. Some of these churches are in the surrounding Miami River Valley.

The officials of the campaign

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Wheaton College Begins 87th Year

September 13 Wheaton College opened its eighty-seventh year with some 1500 students, drawn from about twenty foreign countries and all but one or two states. Dr. V. Raymond Edman is president of this great Christian college. They have a fine group of trustees, loyal to the Word of God, including Dr. H. A. Ironside, Pastor of Moody Memorial Church, Chicago; Rev. Philip E. Howard, Jr., Editor of the *Sunday School Times*; Rev. William McCarrall, Pastor, Cicero Bible Church; and Dr. David Otis Fuller, Pastor of the Wealthy Street Baptist Church, Grand Rapids, Michigan; with influential Christian business men.

Sound Doctrinal Statement

Wheaton College has a good strong doctrinal statement. Unqualified adherence to this statement is regarded by the administration as essential to the maintenance of doctrinal orthodoxy. This statement is signed annually without mental reservation, by members of the Board of Trustees, the Faculty, and the Staff of the College. The introduction to that statement says, "Wheaton College has always stood for an orthodox gospel. Owing to the tendency, in modern times, to explain away the historic faith of Protestantism by discrediting or giving unnatural meanings to the words of Christ and the doctrines of the Scriptures, efforts have been made to restate the orthodox faith in positive, unequivocal words."

"The doctrinal statement given below was prepared by a group of religious leaders at a meeting in Philadelphia in 1920, one of whom was President Charles A. Blanchard. . . . Since, in its essential points it affirms . . . beliefs on which Wheaton College was founded, and for which it stands and as a continuation of the testimony of our late and beloved President, Charles A. Blanchard, the Board of Trustees of Wheaton College, on March 3, 1926, adopted this preamble with the following statement as the testimony or 'platform' of Wheaton College:

"1. We believe in the Scriptures of the Old and New Testaments as verbally inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

"2. We believe in one God, eternally existing in three persons: Father, Son and Holy Spirit.

"3. We believe that Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man.

"4. We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and in the case of those who reach moral responsibility become sinners in thought, word and deed.

"5. We believe that the Lord Jesus Christ died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.

"6. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

"7. We believe in 'that blessed hope,' the personal, pre-millennial and imminent return of our Lord and Saviour, Jesus Christ.

"8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become children of God.

"9. We believe in the bodily resurrection of the just and un-

just, the everlasting blessedness of the saved, and the everlasting punishment of the lost."

Standards of Separation

Wheaton College holds high standards of conduct for its students, in applying for admission each candidate signs an agreement to abstain from such practices as the use of alcoholic liquors and tobacco, card playing, dancing, attendance at theaters, and meetings of secret societies. The catalogue says, "This agreement is considered a contract between the College and the student, and is in effect throughout the school year whether a student is at home or in Wheaton." These standards are rigidly enforced, and a careful and kindly supervision of student activities is maintained, with provision for special counseling where special problems arise. A strong interest in the spiritual welfare of the students is maintained at Wheaton; at the beginning of each semester a week's evangelistic meetings are conducted. The daily chapel services are a high point of student life and the all-school prayer meetings on Tuesday night, a tradition of long standing, along with numerous other prayer meetings and special services, provide spiritual food.

Enlargement Plans for the Future

At present, the college equipment allows facilities for only 1500 students to be adequately cared for, but plans are being made and executed all the time to provide for more of those who have had to be refused admission for lack of room. Over 5,000 applied for admission this fall who could not be admitted because of lack of space and equipment, and applications have been received for the 1947-48 school year for nearly three times the number that can be accepted.

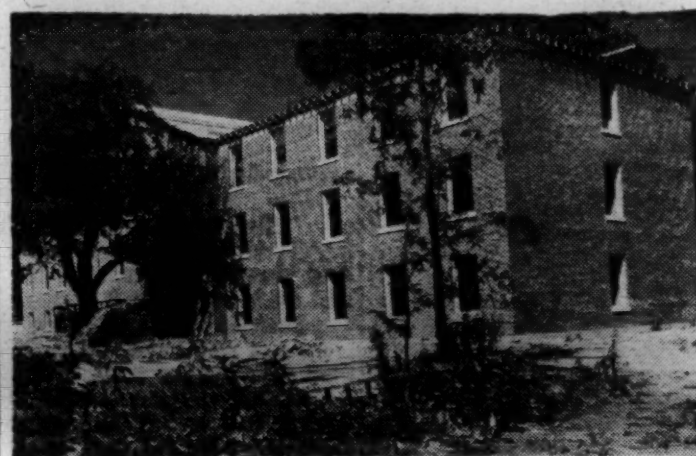
Construction is now being completed on buildings to house more students. A new wing has been added to North Hall, the largest dormitory for women, which will make it accommodate 275 girls. This and two men's dormitories now under construction were planned to be ready for this fall, but delays in getting material and labor have slowed up the work. Since the students for these buildings had been accepted on the strength of the promise that the buildings, would be ready, emergency lodgings had to be provided for the first few weeks of the semester. Nearly a hundred young men are living in the basement of the big Alumni Gymnasium (completed in 1942). The girls are doubled up, three and four in a room, for the time being, and some are living in unfinished rooms, sleeping on Army cots. However, their building should be ready within the next few weeks.

The present buildings on Wheaton campus include **Blanchard Hall**, built in 1854, a large building which holds the administrative offices and most of the class rooms and the Physics, Chemistry, Zoology, Botany and Geology laboratories; **Pierce Memorial Chapel**, the home of the Conservatory of Music; **The Women's Gymnasium** building, (where the Student Supply Store, Post-Office, and student lounges are also); **Williston Hall** and **North Hall**, the large dormitories for girls; **The Graduate Building**; several buildings of music and speech studios; the college **Infirmary**; and a number of smaller dormitories. However, there is still not enough dormitory space for all the students and many of them live in private homes in the town of Wheaton.

The new buildings now under construction will accommodate 176 men and about 150 women students, and were expected to be ready September 1. It is hoped all will be ready for occupancy by December 1. The proposed Student Memorial Center will be begun as soon as the present construction work is finished. This building will provide a student center, extra class rooms, and one large dining room to replace the three inadequate ones now struggling to take care of overflow



The new wing of North Hall dormitory, accommodating three hundred young women



One of the two new units housing ninety men each, with three married couples as supervisors. (Photography by Ladoit Stevens.)

crowds. Other buildings planned are a Library Building, Science Building, and a new building for the Conservatory of Music.

The main difficulty of the college now is to provide a place for the thousands of consecrated Christian young people who want an education at a Christian college.

This Year at Wheaton

Wheaton has just added a nursing program, whereby girls may take nurses' training in connection with their college work at Wheaton, with practical work being done at West Suburban Hospital in Oak Park.

There are 400 returning G. I.'s at Wheaton this year, and for the first time since before the war years the ratio of men and women is almost equal.

The Academy of Wheaton College is entering its second year in new quarters at Prince Crossing, a few miles from Wheaton, where 185 students are doing their high school work. A new gymnasium, approximately the size of the one at the college is being built there and the whole property improved.

The departments of Archaeology and Anthropology meet a real need for Christians in the field

of paleoethics. The department of Christian Education also is strong and is providing trained workers which have long been needed. The demand for gospel singers and other Christian musicians has never yet been fully met, and the Conservatory of music has been strengthened and enlarged, with emphasis on this phase.

Wheaton is on the Approved List of American Universities, a limited group with high educational standards. The college has eighteen departments and sixty-six divisions, and maintains highest standards of scholarship as well as orthodoxy.

Pray for Dr. Edman as he heads the Administration of the college, for the fine consecrated men and women on the faculty, and for the blessing of the Lord on the plans being made and carried out; that He will provide the means for enlargement and will make materials and labor available for the buildings so desperately needed. May God bless this fine training school for Christians. And may He use widely the Christian young people prepared by Wheaton College to carry forth the Word of life. Wheaton College, we wish you well!

Repent or Perish

(Continued from Page 1)
day and I am persuaded of those in our day likewise, "... except ye repent, ye shall all likewise perish."

It is repent or perish! That has been the message of Jesus down through the years, but many have attempted to set it aside and many have been unwilling to receive it. Men have said: "We won't listen to that kind of a message. We don't want people to teach the doctrine of repentance in our day. We want preachers to tell men that they are 'saved by grace through faith,' because people are likely to get mixed up between salvation by grace through faith and salvation on the basis of repentance." They say, "When Jesus was here and when He repeated those words, He was talking to a particular group of people and in an entirely different dispensation and He would not speak to us in similar terms if He were here today."

I am certain that those who so speak have an entirely false conception of the meaning of the word, "repentance." If they knew the actual meaning of the word they would never make such a statement and would never confine the doctrine to one particular

group of people or to one particular dispensation of time. They are utterly mistaken in that matter. The Lord Jesus Christ said: "Repent or perish!" He meant what he said in those days, and from the bottom of my heart I believe that the same unchanging Christ brings the same unchanging message to us today; "Repent or perish!" Since this is so, we ought to give careful consideration to the meaning of the word, "repentance." Have you ever tried to get at the meaning of the word and analyze it carefully? Here is a good way to begin. First of all, look at it from a negative standpoint.

I. What Repentance Is Not

Let us see what repentance is not and perhaps we will then be able to clear away much of the debris that has been in our pathway and that has been hindering us from understanding the doctrine and from paying attention to the command of God. In his very remarkable book, *Except Ye Repent*, Dr. H. A. Ironside points out that repentance is not penitence, penance, reformation or joining a church and I would like to direct your consideration to

these facts.

1. Not Penitence

First of all, repentance is not penitence. Many people speak of repentance as though it were penitence, but it is nothing of the kind. It is not penitence, because penitence is simply sorrow for sin. Now a person can be sorry for his sin, but even in spite of that fact refuse to repent. Many people have been sorry for sin. The fact of the matter is that practically every sinner who has ever walked upon the face of God's earth has been sorry for his sin, yet the overwhelming majority of those people even though sorry for sin, never got around to repentance. Repentance had no part in their lives. Furthermore, the Bible never, never indicates that sorrow for sin is repentance. The Bible teaches that it has something to do with repentance when it says "... godly sorrow leadeth to repentance ..." (II Cor. 7:10), but it doesn't even remotely suggest that it is repentance. The Greek word which is translated by our English word, "Repentance," will not permit the word, "penitence" to be used as a means of interpreting it or as a means of explaining it. So clearly, repentance is not penitence.

2. Not Penance

Secondly, repentance is not penance. There are many people who say that to repent means to do penance. In fact, there is one particular translation of the Bible in which, as you read along, every time you come to the word, "repent," you read the words "do penance." For instance, in the thirteenth chapter of Luke's Gospel where Jesus says in the third verse:

"... Except ye repent ..." it reads "do penance." The same thing is true in the fifth verse. Most of you know that I am referring to the Douay-Rheims Version which is the version in use by the Roman Catholic Church. The Roman Catholic Church teaches its people that when God requires repentance, they are to do penance, and that means they are to come to the priest at the confessional and after confessing their sins of omission and commission, the priest will then make up his mind, after some consideration, as to what the sinner is to do in the way of penance. He may have to say certain prayers a specified number of times; he may have to pay a designated sum of money; or he will have to perform other required works. These efforts on the part of the sinner are described as "doing penance" and the priest says this is repentance.

But, my friends, doing penance means an effort on the part of the individual to atone in some way for wrong done, and this man can never do, according to the Word of God.

The Word of God says it is "... to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). It is "Not of works, lest any man should boast" (Eph. 2:9). The Word of God, you see, would contradict itself if repentance meant doing penance, because in one place it would be saying, "Do penance." That is, "Atone for your wrong by working, by doing something, and if you don't do that you'll perish," the implication being that if you do do penance or work in some way to atone for wrong done, then you will not perish. But on the other hand, the Bible says it is "Not works, lest any man should boast." So, you see, if repentance meant "do penance," the Bible would be contradicting itself, and that in itself is sufficient argument to cast the theory out of mind. But let me remind you here again that the Greek word which is translated by our word, "Repentance," — the Greek word "metanoia" — will not permit such interpretation. It does not mean penitence (sorrow) nor penance, which is

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Published Weekly. Office of publication, 124 E. First St., Dixon, Ill. Entry as second class matter under the act of March 3, 1879 pending. Administrative Office 214 W. Wesley, Wheaton, Illinois.

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Repent or Perish

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working in some way to atone for wrong done.

3. Not Reformation

There are those who have other ideas about it. For instance, there are some who say that repentance means "reformation"; but, bless your hearts, it is not reformation. You can reform all you want and still not repent. As I said a moment ago, you can be sorry for sin without repentance. So you can do penance and seek to work in some way to undo and atone for wrongs done, and not repent, and likewise, you can reform; you can turn over a new leaf, and decide to do better as much as you please, but that will never, never be considered by God as repentance. Reformation never brought eternal life to a soul. It has never done more than clean up the outer part, the surface of the life, and thus make the sinner appear a little more respectable because of some outward additions or subtractions. These additions or subtractions may be either permanent or temporary but, although they constitute reformation, they do not of themselves indicate repentance because reformation is not repentance.

During the recent war one of our battleships sailing the Atlantic ocean was suddenly subjected to a concerted attack by submarines and bombers. The alarm was sounded and the men on board were informed of their imminent danger of being blown up by the submarines' torpedoes or the bombers' bombs. They figured it was a hopeless situation and they were dead certain that as the bombs would fall and the torpedoes would be released, they would be blown up. They felt it would be a matter of just a little while before they would stand in the presence of God. And so automatically, even though no preacher told them what to do, and although they had not been especially instructed about how to act under such circumstances, they had their own ideas about it; and immediately some of the fellows got hold of their bottles of liquor and threw them overboard. They said: "We don't want to have any of that stuff on board." Some of them decided they were going to quit the bottle while others went to their bunks and got out decks of cards and other gambling devices and threw them overboard also. Others took their cigarettes and tobacco, while still others took other devices that we won't even mention and threw them all overboard, because, they said, "We want to get cleaned up. We want to be in proper condition to meet God." They were reforming. They were saying in their minds: "We're going to stop drinking; we're going to stop the use of tobacco; we're through with gambling and vice and we're going to quit our cursing, and our profanity and all of our filthy stories and rotten, corrupt language." Then they began praying:

"Oh, God, help us. Oh, God, protect us." Why? Because they were afraid of the bombs. They were afraid of the torpedoes and they thought they were about to stand in the presence of God in a matter of a very few minutes.

But after awhile, in the providence of God, the submarines went away and no torpedo had blasted the ship. The bombers had dropped their bombs but they had fallen wide of their mark and the ship was not damaged. After all of the excitement was over and the danger was past, they knew that they were safe and that they were not going to stand in the presence of God as they had expected. So after some time they began to look at each other rather sheepishly, and then suddenly one of them said:

"Boy, I wish I had a drink!"

One of the other fellows said: "We were a bunch of blankety-blank fools to throw those good cigarettes overboard." Someone else said: "Doesn't anybody have a deck of cards? Isn't there a

set of dice anywhere so we can have a game?" It wasn't long before they began their cursing and started their dirty tales again. In a matter of minutes they had forgotten about God and about prayer, and they were going on in the same way that they had formerly gone. As soon as they had another opportunity, they got some more tobacco, more decks of cards, more liquor, and they went on in the same sinful way in which they had been travelling. Why? Because although they had reformed, they had not repented! Their reformation was temporary; but it doesn't matter whether the reformation is temporary or lasting for when all is said and done, it is just cleaning up the outside. That's all. It isn't getting at the root of the problems. It may deal with sins, but it doesn't deal with sin! Reformation is not repentance!

4. Not Joining a Church

Repentance is not joining a church. It doesn't make any difference about what church. We're not going to talk about the different kinds of churches. We're just simply saying that it doesn't make any difference what church a man decides to join; he does not repent when he joins a church. Here is a man who has awakened to the realization of his guilt and of his sin and decides that he ought to do something about it, and so he says: "I'll join a church." Maybe he samples several churches and the preaching they have to offer and then finally decides: "I'm going to go to this particular church, because I think it is the best of them all." After going there a few times, he comes forward, shakes hands with the preacher and is taken into the church in whatever way they receive members. He may speak of that as repentance. Some would say that that is repentance, but God's Word doesn't indicate that such is the case. The meaning of the word itself does not permit that such should be the case. It is not joining a church in any sense of the word.

So I might go on and on and talk about what repentance is not, but surely it isn't necessary for me to go any farther than these; these are the main points of contention. It is not penitence. It is not penance. It is not reformation, and it is not joining a church. Then, what is it? What is repentance?

II. What Repentance Is

The Greek word for repentance is "metanoia". Very simply that word means a complete reversal of one's inner attitude. It means a change of one's mind. It means the change of one's heart as well. It means a complete change, a complete about-face in one's life—in one's inner life. It means that the fellow who used to love sin now turns his back upon sin and hates it. The fellow who used to hate God and has had his back turned toward God and his face turned toward sin, now turns his back toward sin and his face toward God, and says: "I hate sin, but I love God." That is what repentance actually involves. It means that the things you used to love are now despised. The things you used to desire more than life itself, the things that used to be held closely to your bosom, are now cast aside and brushed out of your life; and in their stead and in their place, you have interest in something better, something more wonderful. You live a different kind of life. You enjoy a different way of living than you formerly did. Your whole inner attitude is altogether, completely, totally, wholly changed. Now, that is what repentance is. The word itself necessitates that meaning. That is why it can't be penitence. That is why it can't be penance. That is why it can't be reformation. That is why it can't be joining a church. The man who lives in sin, loves his

sin, thinks in terms of a sinner. He fellowships with other sinners and he serves the Devil. He honors wickedness and ungodliness. He despises righteousness. He betrays God. He has no use for decency in the fullest and truest sense of the word, but when he repents, all of that is changed and he reverses his attitude and says: "I have made a mistake. I have played the fool; those things are not what they are 'cracked up' to be. I am putting them out of my life." Then he turns in faith to God and honors and serves Him and does righteously. That is what repentance actually involves.

III. Bible Passages That Teach Repentance

We have seen what repentance is not and we have seen what repentance is, and now I want you to look at some Bible references which tell us something about repentance.

1. John the Baptist Preached Repentance

The first passage is found in Matthew 3:1, 2. Here we have John the Baptist preaching repentance. Matthew says:

"In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand."

John the Baptist was preaching: "Turn from your sin and turn to God. Change your heart and your mind. Reverse your present attitude toward sin and toward God, because the kingdom of heaven is at hand." John the Baptist preached repentance. He was the forerunner of Jesus Christ.

2. Jesus Preached Repentance

Jesus had come into the world, and thus all of the promises of the prophets had been fulfilled with respect to His coming, and Jesus had lived His life for some thirty years on this earth and had fulfilled in that life all of the requirements up to that moment. Now after He had been baptized, after He had gone out in the wilderness for forty days and forty nights and wrestled with the Devil and defeated him, He came back out of the wilderness and entered upon His public ministry and began to preach! Oh, what an event! What an hour in the history of mankind when the Saviour of man, the God of very gods, dressed in human flesh, began to open His mouth and preach a message from Heaven! What was He going to say? It must be of transcendent importance. What will be the theme of His message? Surely we ought to give special heed to it. What did He say?

"... Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

His message is the same as John the Baptist's. He is saying, "Repent, for the kingdom of heaven is at hand."

Jesus says: "Since the kingdom of heaven is at hand, change your heart and mind about sin and about God! You had better make an about-face in the matter of sin. Your relation to sin had better be changed completely and radically and also your relation to God!"

Jesus preached repentance and we will do well to do likewise, in spite of some who say that it is not for men today. Those who speak against repentance for men in our day reveal their colossal ignorance, and I say that advisedly. They speak as though men could have been saved on any other basis than by grace through faith; as though men in Old Testament days or in the so-called transitional period, in the days of Jesus, the days of John the Baptist, the days of the apostles, or in any other day, were ever saved in any other way. They speak as though some kind of works, or sorrow

for sin, or joining a church or religious organization, or a program of reformation, could have produced salvation in days gone by. It seems ridiculous that a person who has had any kind of mentality, enabling him to think clearly and logically, would not see that to suggest that repentance belongs in one dispensation and not in another is preposterous; because in so doing, they infer that there has been a time when God offered salvation on some other basis than faith.

Jesus preached it, John the Baptist preached it! Are they the only ones? Certainly not!

3. Peter Preached Repentance

For instance, we go farther along in the Word of God, coming over to into the second chapter of Acts, verse 38. (This is in that wonderful second chapter that tells how the Spirit of God came down upon God's people in power and they were all filled with the Holy Spirit of God, and went forth to preach.) The preacher on this occasion is none other than Peter, the apostle of the Lord Jesus Christ, filled with the Spirit of God, and what is his message?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Even on that wonderful day of Pentecost, Peter said: "You must repent." He does not say, "I have to cast that word out of my vocabulary now that the Holy Spirit has come." But he uses it as the message of messages in that particular hour. He was talking to a group of red-handed, bloody, murderers who killed the Son of God. He had formerly denied Jesus when they had charged him with being one of His disciples, but now filled with the Spirit of God, he stands before them and tells them that they are murderers, and then he says:

"You love your sin more than you love Jesus. You love self more than you love God. You had better turn from your sin and turn to your Saviour. Repent!"

He told them to repent that they might be saved and not perish and die in an eternal Hell.

Now, let us go on a little farther and turn to the seventeenth chapter of the Book of Acts.

4. Paul Preached Repentance

Here we have Paul preaching—Paul, the apostle of the Gentiles. In the thirtieth verse we read:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Paul says, "now..." and he places tremendous emphasis on those words! "...but now God is commanding all men everywhere to repent."

That takes in all of the Jews; that takes in all of the Greeks; that takes in all men every where. Yes, God commands all men everywhere to do something. What is it He commands them to do? "Repent!" "Repent!"

And, some poor deluded soul comes along and says: "You know, Paul didn't really know very much back there in those days. That was before he received the revelation of the mystery. That was before he knew the doctrine of grace."

Supposing we turn back just one page, to the sixteenth chapter of Acts, and here we have this same preacher, preaching to a Philip-

pian jailer. Paul was in jail then; he had been beaten, whipped and thrown into jail, but through the marvelous power of God, his jailer is brought to the place where he falls down before the apostle and cries:

"What must I do to be saved?" Instantly Paul replied in verse thirty-one:

"Believe on the Lord Jesus Christ, and thou shalt be saved..."

If it was God's will for men to repent in those days, meaning that repentance was different from faith in Christ, Paul would have said to that Philippian jailer:

"Repent, and be saved!" But he said nothing of the kind; He said:

"Believe on the Lord Jesus Christ, and thou shalt be saved..." Why? Because the poor fellow had already changed his mind with respect to sin and God. He was all ready to trust now. And so Paul said: "Take it by faith." Then in the next chapter, after he had given the most glorious, the shortest, the most complete and positive message in the entire Bible, so far as grace is concerned (Acts 16:31, "Believe... and thou shalt be saved..."), he says:

"... God now commandeth all men everywhere to repent." There wasn't anything wrong with Paul's theology and he wasn't lacking in his knowledge of the doctrine of salvation by grace through faith. His theology was just a little more complete than that of some in our day.

In the twenty-first verse of the twentieth chapter of Acts, we read these words also from Paul:

"Testifying both to the Jews, and also to the Greeks, [not just Jews, but also Greeks;... Gentiles as well as Jews] repentance toward God, and faith toward our Lord Jesus Christ." That is the message of Paul in the twentieth chapter of Acts: repentance, for Jew and for Greek. There is no question about what Paul preached in the last days of his life. There is no question whether the apostle believed in repentance or not. He said: "God commands all men everywhere to repent..." Why? Because, beloved, if you don't repent, you perish. That is what Jesus said, and so Paul preached it in just that way.

There came a day when Paul was longing in the depths of his soul to go and visit the brethren over in Rome, but he had to write a letter instead. So he addressed a letter to the Roman church, and in the second chapter of that letter, in verse 4, he says:

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

Men were despising God's grace and God's goodness, and Paul says, "You ought to be happy about it; you ought to be thankful for it,"

(Continued on Page 4)

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Repent or Perish

(Continued from Page 3)
because it leads you to repentance. Paul evidently believed in repentance when he wrote the letter to the church at Rome!

5. Joy in Heaven Over Sinners Who Repent

Let me call your attention to the fifteenth chapter of Luke's Gospel, and the seventh verse, where we have this precious word. Jesus is speaking:

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

'Righteous people,' Jesus said, 'don't have to repent.' But here is one man out of a hundred who has gone astray and needs to repent, so the Shepherd has gone out after him and stays with the task until He finally gets hold of him and brings him back on His shoulders. Then all Heaven rejoices over one poor, lost sinner who gets right with God through repentance and is saved! I am persuaded that this verse applies to men in our day just as much as it did to those who heard the words as they fell from the lips of the Saviour.

6. Jesus Delays His Return Because He Wants Men to Repent

One of the most soul-stirring passages in the entire Bible to anyone who has a real passion for souls is II Peter 3:9:

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

The preacher is the apostle Peter again and he is speaking in the context about conditions that will prevail in the last days. In verses 3 and 4, he says:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

Then in verse 9 he explains the reason for Christ's delaying in Heaven. He says the Lord is not slack (or careless) about His promise to come again, nor has He forgotten that promise. It was sincerely given and it will most surely be kept; but there is a definite reason why He is delaying His return and that reason is that He wants to give more people an opportunity to repent. Peter says that Christ is longsuffering. Though He longs more than anything else to come "... to claim His chosen bride; all the redeemed and purified ..." yet, He is longsuffering in His attitude toward sinners. He suffers long, their pride, their rebellion, their disobedience, their refusal to receive Him as their Saviour. He could despise them and seal their doom if He so desired. He could come for His redeemed people and let the rest go on to Hell, but because of His great love, He is not willing that they shall perish and He desires with all of His heart that they shall repent. So Peter tells us that the one great, outstanding reason that Jesus has for delaying His return is His desire to have sinners repent. This is positively conclusive evidence that Christ means for men to repent in our day, even in the days up to the time of His Second Coming. This means that somewhere in this old world of ours there are sinners for whom Jesus cares, cares enough to wait a little longer before He comes, until somehow they give heed to the message of the gospel and repent of their sins. Some day the last sinner will repent and then, praise God, He will come! Until that time every preacher of the gospel, every soul winner in the world must go on pleading and begging, with people not to perish but to repent, for God is "... not willing that any should perish, but that all should come to repentance."

We have seen what repentance is not; we have considered what repentance is; we know who preached repentance, how they preached it, when they preached it, and why they preached it. There can be no reasonable doubt about

God demanding repentance of men today. The message of the Bible unquestionably is "repent or perish!"

7. What About Faith?

But someone asks, "What about faith? You know, the Bible teaches that salvation is 'by grace through faith'; and how is faith related to repentance?" That is a good question and here is the answer: No man, no woman, no person is ever going to trust Jesus for eternal life as long as he retains the old attitude towards sin! As long as you like your sin; as long as you're satisfied with your old life, you're going to stay with it. That is where our big problem is today,—to get people to become so sick and tired of sin that they will do something about it; to get them to admit the fact that they are sinners to begin with, and then to despise and hate their sin, and be willing to forsake it. Nobody ever changes his attitude, completely reverses his inner attitude towards sin (I didn't say sins in the plural, but sin), without placing faith in the Son of God. Sin is, among other things, disobedience to God, and when you say you are not going to disobey God any more; then you say, "I am going to obey Him." When you say: "I'm not going on running away from God," then you say, "I'm going to start running with God." When you say: "I'm not going to hate God any more," you say, "I'm going to love Him." Don't you see that? To talk about repentance as being altogether apart from and different from faith is utterly ridiculous. Repentance and faith are mutually inclusive. When a man trusts, he repents. He couldn't trust if he didn't repent. When he repents, he can't help but trust. The two are so intimately related that you cannot have the one without the other. The two go together, and that is why Jesus said to those smug, self-satisfied people in His day, "... except ye repent, ye shall all likewise perish." He said, "The thing that is wrong with you is that you are contented and satisfied, and you're willing to go on as you've been going on and continue to be the same old, wicked hypocrites that you've been; and unless you repent of your wickedness, see yourselves as you are, turn from your sins and get right with God, you will perish and you'll end in Hell." That is what Jesus was saying to that crowd. I believe it with all of my heart, and I say from the depths of my soul that if Jesus would come back into this world in this year, 1946, and see the nations as they are, churches as they are, Christians as they are, and sinners as they are, He would begin to preach and say, "Repent, for except ye repent, ye shall all likewise perish." He would preach it from the depths of His divine heart. He would preach it with all of the forcefulness and all the power of His great might. He would preach it with all of the tender yearnings of His soul and with a great consuming compassion for poor, lost sinners. Listen, dear friends, up yonder in Heaven there is One, the Son of God, who died two thousand years ago on the Cross of Calvary. He died for one purpose. He died that you might not die, but that you might have everlasting life. And all that is hindering you and all other sinners from having and enjoying that eternal life is your lack of repentance. Everything that needed to be done to provide for your eternal life has been done. All this was accomplished by His death upon the Cross, His resurrection and ascension to sit at the right hand of the Father on high. And now, for two thousand years He has been there. He is there right now. Do you know what He wants to do more than anything else? It isn't to solve the Russian problem or the problems of the peace. It isn't that. It isn't to spread peace upon the earth. It isn't to alleviate the heartaches and the sufferings that engulf the human race. It isn't to change social and economic conditions. The heart-cry of the Son of God right now is that He might be given the privilege of forgiving your sin, cleans-

ing you and saving you by His grace. That is what He wants to do for you. I don't know your name. I don't know your sins, but I know what Jesus wants to do for you tonight. He wants to do that more than anything else in the world, but He cannot. Why? Because you won't let Him. A sovereign God willingly, voluntarily, bound Himself by giving you the freedom of choice. He says, "You make your own decision. It is up to you." When you say, "No," God cannot do a thing. He won't beat you over the head with a club. He won't force you to be saved. It is all up to you. If you say, "I won't repent," God can't forgive you. If you say, "I will repent," He will forgive you and save you just now.

D. L. Moody used to tell this story. His sister told him her little boy said something naughty one morning. The boy's father said to him, "Sammy, go and ask your mother's forgiveness."

"I won't," replied the child.

"If you don't ask your mother's forgiveness I'll put you to bed." It was early in the morning—before he went to business—and the boy didn't think he would do it. He said, "I won't," again.

They undressed him and put him to bed. The father came home at noon expecting to find his boy playing about the house. He didn't see him about, and asked his wife where he was.

"In bed still."

So he went up to the room and sat down by the bed and said:

"Sammy, I want you to ask your mother's forgiveness."

But the answer was, "No." The father coaxed and begged, but could not induce the child to ask forgiveness. The father went away, expecting certainly that when he came home at night the child would have gotten all over it. At night, however, when he got home he found the little fellow still in bed. He had lain there all day. He went to him and tried to get him to come to his mother, but it was no use. His mother went, and was equally unsuccessful. That father and mother could not sleep any that night. They expected every moment to hear the knock at their door by their little son. Now they wanted to forgive the boy. Moody's sister told him that it was just as if death had come into their home. She never passed through such a night. In the morning she went to him and said:

"Now, Sammy, you are going to ask my forgiveness," but the boy turned his face to the wall and wouldn't speak. The father came home at noon and the boy was as stubborn as ever. It looked as though the child was going to conquer. It was for the good of the boy that they didn't want to give him his own way. It is a great deal better for us to submit to God than have our own way. Our own way will lead us to ruin; God's way leads to life everlasting.

The father went off to his office, and that afternoon the mother went in to her son about four o'clock and began to reason with him, and after talking for some time, she said, "Now, Sammy, say 'mother.'"

"Mother," said the boy.

"Now say 'for.'"

"For."

Now just say, 'give.'"

And the boy repeated "give."

"Me," said the mother.

"Me," and the little fellow fairly leaped out of bed. "I have said it," he cried; "take me down to Papa so I can say it to him."

It was a pretty hard battle. The boy wasn't very repentant and he had a stubborn heart, but there was a mother with a heart filled with love to such an extent that she said, "I can't go on even if I have to have him say it one syllable at a time, and I am going to get him to say it in some way so I can let him get up, and so that we can love each other again."

The attitude of God, the Father, is something like that. Up in Heaven He says, "If you will just be willing, I will forgive you. I will love you as my own child. I will save you if you will just be willing."

He is doing everything in His power to make you willing. He

Brotherly Love

(Continued from Page 1)

existing today.

First of all, I want to get God's view of that early church and then we are going to Corinthians and see how quickly the church went back from its first principles as outlined in chapter two and other chapters of Acts. Right after the sermon at Pentecost we find these words: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41-42).

Now notice it, please, "And they continued stedfastly in the apostles' doctrine [and the apostles' doctrine was based upon the death and resurrection of Jesus Christ] and fellowship, and in breaking of bread [that is, going from house to house, the common meal, as we read in verse forty-six] and in prayer. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:43-46).

I said to a man the other day,

is doing everything He can to get you to turn away from your sin and your love for sin and turn to Him.

Will you with open heart say to Him, "Lord, I repent of my sin and I believe?" If you will do that, He will do His part in giving you absolute and immediate forgiveness. He will be right there just as that mother was by the side of her son, saying, "It is all forgiven. It is all forgotten. It is all cleansed. It is all wiped away. You will never see your sins again. You are saved and are now a child of God. You are a new creature for you've repented and you've been born again. You have eternal life." That is what He wants to say. Will you let Him do it now? Will you let Him do it for you now by saying, "I'm through with my old ways and with my sin, and now I repent and turn to Jesus in faith, believing in Him for eternal life?"

Jesus is waiting, anxiously waiting, to forgive you and to save you. He will do it right now. He is saying, "Please let Me! Please let Me!" Will you let Him now?

If you will, please fill in the following decision form:

My Decision for Christ

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Evangelist Robert J. Wells,
214 W. Wesley Street
Wheaton, Illinois

Dear Brother Wells:

I have read your sermon, **Repent or Perish**. I realize that if I do not repent and turn to God, I will perish. I confess myself a poor lost sinner. I believe that He died for my sins and is willing to save me now. Here and now I turn my heart to Christ, I confess my sin and guilt, I depend on Him to save me. With all my heart I surrender to Him now and trust Him. I am writing this as my confession that today I take Christ as my Saviour. By His help I will try to live for Him the rest of my days.

Signed.....
Address.....

"Why don't you go into a certain church and put your membership into that church?"

He said, "Brother Fuller, I would die before I would go into that church. The leading officer of that church who takes up the collection every Sunday is an old scoundrel. He is an old racketeer. I would not step inside of that church."

Well, I am not saying it is in your town—I will not say where it was. What I am driving at is this: do you give an occasion for stumbling to those round about you? Here they were praising God and having favor with all the people.

Dissention in the Corinthian Church

Now will you notice, please, that in about the second chapter of Acts persecutions set in. But Satan found out that he could not confound the church by persecutions so he began to work from the inside out. Persecution caused the church to grow by leaps and bounds, and the disciples went everywhere preaching the gospel. And then Satan began to work through Ananias and Sapphira and twenty years after the resurrection from the dead of the Lord Jesus we find Paul writing to the Corinthian church. See what happened. My, how quickly the leaven of the Pharisees and the Sadducees begins to work! Here it is: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; (Continued on Page 5)

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Brotherly Love

(Continued from Page 4)
but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).
In verse twelve we find the divisions—four of them—in the Corinthian church: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. 1:12).

Following Human Leaders

There were four camps: those who were in the camp of Paul said to the ones in the camp of Cephas, "Listen here, Paul preached the grace that is in Christ Jesus." And those of the camp of Cephas said, "Well, I believe that you are saved by grace and works." And the first thing you know they are at each other's throats. Then Apollos was a marvelous orator from Alexandria. He could just throw the language out. His words sounded bells, and he did marvelous teaching through enticing words. Some of the people said, "Isn't Apollos wonderful?" And they began to follow Apollos. Then there was another group who said, "We believe in the pure church; we are followers of Christ."

In verse thirteen we read: "Is Christ divided? [No.] Was Paul crucified for you? [No.]" When you look around you today you see that there is a tendency to follow human leaders. Sometimes these leaders are women. Well, if there is a woman at the head of the church, so-called, it is out of God's order and it is out of the pit. Now get that straight, please. The man is head of the house and it is through the headship of man that he speaks to the church. I am the head of my house—ain't that right, Honey? (Mrs. Fuller: Yes.) Honey has a wonderful way of telling which way the head should go sometimes! (I was not supposed to say that. I just threw that one in!)

But here in the Corinthian church, there were the four camps. They were at loggerheads with each other, and Paul writes in the third chapter of I Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: I feel sorry for the poor pastor who has to go around with a nursing bottle about ninety percent of the time and feed the poor little babes, some of them seventy-five years old. They have to be fed. They get their toes stepped upon. Oh, the pastors who have poured out their hearts to me and said, 'I just wish something could be done to have my group more spiritual!' for hitherto ye were not able to bear it, neither yet now are ye able. For ye are not carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:1-3). That is indignation, religious hatred. That is all it is, religion that is set on fire by hot tempers. And if there is a hotter fire, seven times hotter than the regular fire, it is a religious fire in the church, based upon hatred. Why I remember a church, some time ago, where the Bible class presented a clock to the church. The pastor said, "I want it on the back wall."

The church crowd said, "We want it on the side wall." They scrapped over the location of that clock until the pastor had to leave. I do not know whether that scrap is healed to this day or not. It divided the church into two camps. Listen, when souls are facing eternity, going out into the blackness of eternity, going into the blackness of eternal separation—and your church is in a scrap over some petty, fleshly thing—God help! That is what I am driving at.

Today there are divisions over human leadership. I wish I

had time to go into the book of Numbers and show you about the children of Israel, how they longed to eat onions and leeks and garlic and melons—all earthly things. As I have often said before: Sunday School teachers, you can't eat the onions and garlic of the world six days of the week and then walk down the aisle and teach your Sunday School class Sunday morning with out smelling up the class. You can't do it!

Exchange Carnality for Spirituality!

But now notice. The carnal like sumptuous buildings. They like ornate rituals. They like incense and candles and images and beads. Prayer meeting gives way to an oyster soup supper. They give their cast-off clothing to raise money for the Lord. The Lord was buried in cast-off clothing. Think of it!—when God says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). Shame on you! The carnal are marked by easy doctrines. And they are lovers of pleasure more than lovers of God.

Do you want to know how to become a spiritually-minded Christian, so that strifes and divisions and contentions will stop? If so, I will tell you the little secret of how to become a spiritually-minded Christian,—passing from the carnal into the realm of the spiritual where Christ is pre-eminent, where Christ has the glory, where souls are saved, where your church will become evangelistic. Do you know what it is? "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:1-2). If people from the four quarters of the earth would get down and really read the Word and be obedient to it, the church scraps would stop, brotherly love would be manifested and the church would be a glory spot for the Lord. And fellow pastors, the little secret is to get a group around you who will covenant with you to pray and read the Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Several years ago I went to a tennis match one Saturday afternoon to see the champion tennis player from Australia and the then American champion play. I had a young convert with me. (I just give this in closing to show how sometimes we can become a stumbling block.) To my surprise up in one of the boxes at the tennis match sat a very well known Bible teacher. As this young convert and I walked into the tennis stadium, he said, "why, there is So-and-So." And he was leaning back in his chair smoking a great, big, black cigar. It went like a knife through this young convert and it took years to get that young convert on his feet where he should be.

Brother, listen to me, you and I are witnesses unto the Lord Jesus in this earth. Some people never know what Christianity is except through your life and through your words. And I pray as I bring this short message to a close that there may be brotherly love, that you may have the mind of Christ, and that you will not give an occasion for stumbling among the weaker babes in your community. God help us. And if there is a church scrap, stop it now. Get down on your knees and ask God to forgive you and help you to preach the gospel and to win souls.

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Why Half the Church Members and Preachers I Know Ought to Go to Hell

(Continued from Page 1)
go to Hell, too.

Every member of anybody's church who professes to be a Christian and does not have a burden for souls, who folds his hands and lets people all around him go to Hell and never opens his mouth to try to keep anybody out of Hell, I say that church member ought to go to Hell.

But do not misunderstand me. I would not say that I want anybody to go to Hell. And I am not saying that anybody ought to go to Hell for eternity, but I tell you what I am saying: I wish that this crowd that I have been talking about could spend a week-end in Hell, and then come back. Brother, I want to tell you, you would hear more preaching from the pulpits of our land on Hell fire and damnation than you ever dreamed of in your life! There would not be any more sermonettes and little sweet nothings from the pulpit! There would not be any more officials of churches and Sunday School teachers being satisfied to go year in an year out performing their little perfunctory duties and letting the pupils in their classes slip through their fingers and out into eternity without God! Every last one of us would have a burden for souls, and would be out trying our dead-level best to win somebody to Christ. We would not only be trying, but we would see the altars of our churches filled with people coming to the Lord Jesus Christ—if all that crowd could just spend the week-end in Hell and see what it really is.

We would be like this fellow, this rich man, who went to Hell. He was not concerned about his five brothers until he landed in Hell himself, but he had not been in there five minutes until he began to think about his brothers. Then he became a missionary and wanted somebody to go and warn his brothers not to come to that place. I am sure that he never had, in all his life, turned the weight of his thumb to keep those five brothers out of Hell. But now he is tremendously concerned. I ask the question tonight: how can a person who believes the Bible and professes to know the Lord Jesus Christ—how in this world can any body who has been brought out of his sin and saved from the eternal damnation of Hell, be careless or indifferent or unconcerned about the rest of the lost world? Oh, my friend, I cannot understand to save my life how we can drift along like so many others do, going from day to day, never lifting our voices to warn anybody of the awful doom that God says awaits the sinner who dies without Christ. Do we realize the condition that they are in today? Do we believe that they are lost? Do we believe that they are on their way to Hell?

People Unwilling to Face the Bible Teaching on Hell

Although there is more about this awful doctrine in the Bible in one way or another than any teaching in all of the Scripture, people are unwilling to face this awful truth. And when I say "awful truth," I mean exactly that. Oh, my friend, this thing haunts me day and night. It has been more than fifteen years since I have been able to sit down in my study alone and read that story of the rich man and Lazarus without just breaking down and sobbing

my heart out in tears. I tell you it is the most awful thing I have read in my life. It is the most awful, the most tragic picture that was ever painted in human language; and yet it came from the lips of our Lord Jesus Christ Himself.

Hell Is a Place of Torments

Listen to those words: "And in hell he lift up his eyes, being in torments" [and I want you to notice that the plural is used. This Scripture does not just say 'the torment of Hell fire.' There are plenty other torments in Hell. We will talk about some of them a little bit later.] "and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Oh, just think of a man in agony like that for twenty-four hours! If he did not have more than human endurance, no man on earth could stand it twenty-four hours. He would go stark, raving crazy in less time than that. Can you conceive of a person in torment like that for twenty-four hours? Think if you can of a person in such torment for a whole year! More than that; can you conceive of this man whom Jesus describes begging for just the water that would cling to the tip of a man's finger, just anything that would bring the least bit of relief—not a drink of water, not a glass of water, not even a drop of water, but just the water that would cling to the tip of a man's finger? And he has been begging for that drop of water now for nineteen hundred years. Still that cry is going up from Hell, "Oh, for one drop of water to cool my tongue!" And he has not received it yet.

Friend, listen. Do you believe the Bible? That is not the half of it. Throughout an endless eternity there will be that awful wail of a tortured, damned soul coming out of the pit of Hell; and he will never, never find any relief. Do you believe the Bible? That is exactly what Jesus teaches. Lots of men today try to dodge it; they try to escape it; they try to soft-pedal it; they try to get around it some way. They try to deny it. They do anything they can to get rid of it. But try to get around it as they will, they cannot get it out of the Word of God. The fact remains that Jesus Christ, the Son of God, had more to say about Hell than He had to say about Heaven. Why? Because the Son of God made both places and He knew all about it. He must be faithful to the human race and tell them the truth. Men try to escape the truth

of Hell by denying the fact of Hell. You cannot deny it! You cannot leave it out of the Bible. You cannot get rid of it! It is not only in the New Testament; it is in the Old Testament. Men try to minimize it by saying that the word that is translated Hell is *hades* in the Greek and *gehenna* in the Hebrew. I do not care what it is in the Greek or what it is in the Hebrew. It is not a question of what the word used to mean even, or where it came from; it is a question of how the Lord used it and what it meant when it came from the lips of Jesus.

Other men try to evade this truth by saying that when unsaved people die, they have another chance after death. They invent purgatory where men's sins are burned out before they go on to Heaven. Listen, friend, if a soul could be purged from his sins in the fires of purgatory, if he had to spend a thousand years there, then why should we ever preach? We would have no message for the world. Purgatory is just an invention of the human mind. The Bible teaches absolutely nothing about it. On the other hand, instead of giving hope of another chance after death, the answer came back to this man, 'Between us and you is a great gulf fixed, and if we wanted to come to you [and no doubt they would have wanted to], we cannot cross that gulf; and though they would come to us; they cannot.' It is done. It is settled. It is fixed. That is the Word of God. Oh, let us believe God and take God's Word for it! There is no use trying to explain away the Word of God and dodge the truth of God because it does not happen to be pleasant to us!

There are others who try to evade the truth by saying that Hell is not a place of literal fire. It does not make any difference to me what you may believe about it, or what you may think of me; when Jesus says there is fire in Hell, I believe it. And Jesus did say it. Jesus said this man was tormented in flame, Jesus said it! Every time He mentioned it, He talked about fire. And when Jesus says it, that settles it as far as I am concerned.

God Must Send Sinners to Hell

There are others who try to evade this truth by saying that God is too good to send people to Hell. Did you ever hear that? Yes. A man said that to me not so long ago; and I said, "Where did you get the idea that God is good? Where did you learn that God is

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Why Half the Church Members and Preachers I Know Ought to Go to Hell

(Continued from Page 5)

good?" He said, "Well, the Bible says so."

"Yes, it does. 'But,' I said to him, 'there is not a person on earth who knows anything about the love of God or the goodness of God except as they have found it in this Book.' I used to wonder why the heathen made such hideous images of God. You have seen pictures of them if you have never seen the images themselves. They are the most horrible monsters that the human mind can possibly conceive. I look at them and say, 'How in the world can any human mind ever get the idea that God is like that?' It is simply because in the midst of human suffering, they accuse God of being responsible for it. They know that there are sins in their lives and on their souls. Even the most heathen is conscious of sin. And he feels that God is angry at him, that God is a terrible monster to be dreaded and shunned, to be appeased in some way, even if by the torture of his own body, even if by the sacrifice of his own children. He knows nothing about the love of God. I said to this man, 'If you have learned that God is good, brother, you got it from the Bible. Then why not believe that Book when it says that God is also a God of justice, that He is also a God of holiness, that holiness is the exact opposite of sin; that holiness and sin cannot dwell together; that holiness must hate sin and must destroy sin or be destroyed by sin? The same Bible that tells me that God is good and that God is love tells me that God is also a God of wrath against sin, that God is a God of awful judgment and of awful holiness.' Believe it all, my friend. Believe it all or believe none of it. If the teachings in the Book about Hell and the doom of a sinner are not true and cannot be relied upon, then neither can the teaching that God is love be relied upon. Again, the Bible teaches that the punishment of a sinner is everlasting and eternal. In Matthew 25:41-46, Jesus is talking to the crowd on His left hand and He says to them:

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

And He uses exactly the same words in the Greek for everlasting punishment that He does for eternal life. And it is the same word that is used in John 3:15-16. You remember Jesus said in John 3:14-16, "... even so much the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the word that is translated everlasting is the same that is translated eternal. It is the word *aiōnion*, and so it is in Matthew 25:46. The same word is translated everlasting, describing punishment and in the term "life eternal."

Yes, the Bible does teach that Hell is an awful place. And the teaching is true that God is good. Listen, my friend. God must be good, or He would let everyone of us go to Hell. Everyone of us! Oh, wasn't God good to give us Jesus, His only begotten Son, to die on the cross to save us from our sin! Wasn't He good to empty Heaven of its rarest treasure and let Him become incarnate in the flesh and come down and so completely empty Himself as to become obedient unto death, even the death of the cross, taking upon Himself the form of a servant and bearing our sins in His own body on the cross; giving His eternal soul into the very dregs of Hell, and being made sin that we might be made the righteousness of God in Him! The very eternal God became a curse in order that we might be delivered from the curse. Wasn't God good to do that? Yes, God is good. God was good to send the Word of God into the world to tell us the way of eternal life and to beget our souls unto eternal life. God was good to give us the Holy Spirit, the third Person of the Godhead, to seek out sinful men, to call them, to warn them, to win them, to draw them unto the Saviour that they might have eternal life. Yes, God is good, or we would all be in Hell tonight.

But listen. I have heard even Baptist preachers say that God does not send anybody to Hell, that they go to Hell in spite of all God can do. Don't try to dodge that issue either, my friend; the Bible plainly teaches that God sends people to Hell.

It is true that God does everything in His divine power to keep people out of Hell. Just think about some of those things that God does. He gives us praying mothers and praying fathers, and they share their tears over our wayward souls and intercede, many of them, day and night across the years. Jesus gave the church to give the gospel to the world. Jesus gave us preachers, called them out of the ranks of our fellowmen, to give their lives and pour out their hearts to warn sinners and to plead with them. And the church prays when the gospel is preached. Many Christians go into the highways and hedges and there plead with sinners to hear the gospel and give their souls a chance.

Yes, God has done all that a loving God can do. But listen, friend, when a sinner deliberately and willfully closes the door, turns his back on God, hardens his heart against God, chooses sin instead of Christ, there is nothing else for a holy God to do but to send him to Hell. And God says He will do it.

In the ninth chapter of Mark, beginning with the forty-third verse Jesus is pleading with men, and oh, such a plea from the heart of the Son of God, as He pleads with men not to go to Hell! Listen to it:

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into Hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, [I want you to notice the word cast] into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast

into hell fire" (Mark 9:43-47).

It sounds like sending somebody somewhere, to me.

Then in the thirteenth chapter of Matthew in the parable of the tares, where we are told that they are gathered into bundles and burned, the Lord says,

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." (Matt. 13:40-42).

And then in verses 49 and 50 of that same chapter, He tells about the drag-net, how that when they pulled it in with the fishes, they sat down and gathered out the good from the bad, and the bad they threw away. And He says,

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth."

Don't dodge the truth. The Lord did say that He would cast them into Hell. The holy God hath sworn that He is going to rid this world of sin. And when God gets through, there will not be one stain, not one blot, not one sin, nor one scar left. And if a sinner just holds onto his sins, there is nothing for God to do but to send him to Hell with them.

I will say this: God did not make Hell for people. Jesus tells us plainly that He made it for the Devil and his angels. God made Heaven for people. Oh, how God wants them to come there with Him! But God cannot take them there in their sin. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." So if they will not trust Him, and will not turn from their sins, there is nothing else left for God to do but to send them to Hell.

The Torment of Memory in Hell

But tonight let me briefly show you something else in Hell. There is not only fire in Hell, eternal punishment in Hell, and eternal separation from God in Hell, but God tells us there is memory in Hell. The answer comes back to the rich man, "Son, remember." I think one of the greatest torments of Hell will be to remember every sin that shut you out from God, every sin that damned your soul, every sin that blasted your soul into eternity. Yes, and I think it will be torment to remember every sermon that you ever heard preached, to remember every time the Holy Spirit knocked at the door of your heart, to remember every gospel song you ever heard sung, to remember every invitation. And I think one of the greatest torments of Hell will be to remember how near you sometimes were to being saved.

I have often tried to picture in my mind the rich young ruler in Hell. You know, he ran one night and fell at the feet of Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus talked to him about the law. Finally the young man said, "All these things have I kept from my youth up" (Matt. 19:16, 20).

The Scripture says that Jesus looked on him and loved him. Then Jesus said, "One thing thou lackest; just one step and thou art Home!" Oh, how close! Brother, I have seen many a one come within just one step of eternal life, and then turn away and go to Hell. I can imagine I see that rich young man in Hell tonight as he walks up and down the bleak corridors of that blasted world. There is a memory haunting him.

A STATEMENT

By DR. BOB JONES, SR.

Founder of Bob Jones College

Dear Friends:

On September 4 the 1946-47 school year was opened at Bob Jones College. The first three or four days we matriculated 1800 students. Six hundred of these students are young men studying for the ministry. A large number are young women who are preparing for the mission field. The only reason we did not matriculate this year a minimum of 5000 students is because we had no room to accommodate them. This means that there are more than 3000 young people who would have been in Bob Jones College training for Christian leadership in this atmosphere of evangelistic culture if we had had room for them. It means that many of these young people are now in modernistic institutions because they could not get into Bob Jones College. That thought sends a pain through my heart as I am sure it must through the hearts of you orthodox Christians who read this statement.

If you Christian people will supply the finances that we need—and I know you can do it—we will build a university at Greenville, South Carolina that will be large enough to take care of thousands of young people who are eager to get their education in our evangelistic and orthodox institutions.

I conducted a great evangelistic service on our opening night this year. Scores of young people either came to Christ for the first time or came back into fellowship with the Lord Jesus Christ. On

Sunday my son, Dr. Bob Jones, Jr., preached twice in our college auditorium (it was necessary to have two services to get the students in) and several hundred young people with tears in their eyes consecrated their lives to full-time Christian service. "That is wonderful," you say, and you are right. But in spite of our joy in seeing these young people give their all to God, we felt sad because we knew there were hundreds of other young people who would have been in the service surrendering their all to God if we had had room to accommodate them.

Our faculty and students who are here and who know the conditions as they are, are so eager to get the University plant completed that they are contributing in cash and pledges to be paid during this school year more than \$70,000 and in addition to this amount they have promised to raise \$50,000 from their relatives and friends.

We are appealing to you Christian people to send some amount, large or small, to help us build this greatly-needed Christian university. The next few months will be important months. They will be months of great need. It costs money to buy materials and pay for labor. We are working fast and money will have to come in fast. Please help us all you can but please help us some. Remember, you can help us in three ways: First, pray for us. Second, make some financial contribution. Third, ask your friends to help us.

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Behind him he can hear a loving voice, the most tender, the most loving that ever fell on human ears. That voice is saying, "Young man, one thing thou lackest. One thing thou lackest." Oh, what would that young man give tonight if he could stand there again, or if he could kneel again! Oh, the memory, the memory of having knelt at the very feet of Jesus, having felt the hand of the Son of God resting on his head, having heard that voice saying, "Just one step, and you are in the kingdom." I think that even the torment of the fires of Hell could not begin to compare with the tormenting memory of that hour and the opportunity that he lost there.

Conscience in Hell—"Their Worm Dieth Not"

But, further, there is going to be a conscience in Hell. Jesus, in that ninth chapter of Mark, spoke about "where their worm dieth not, and the fire is not quenched."

A modernist said to me once, "Preacher, you say there is fire in Hell. What about the worms in Hell?"

I said, "The Bible does not say anything about any worms in Hell. You notice He did not say 'the worm' or 'the worms'; He said, 'their worm.' He used the personal possessive pronoun, and He is thinking about something that belongs to people now in Hell. Now, although you are an unbeliever you can answer this question: What is it in a human being that is like a worm in the fire, that squirms and twists and will not be

still, that torments the very life out of a man?"

He said, "Preacher, it must be the conscience of a man."

I said, "You are exactly right." And that is exactly what I think Jesus is referring to in that Scripture. The greatest torment that a human being ever experienced is the lashing of a guilty conscience. Just a little while ago a man who had told some secrets of our homeland and caused the death of some of our boys, committed suicide and left behind this note, "My conscience has given me literal Hell, and I cannot live with it any longer. I prefer death a thousand times to going through the torments of Hell that my conscience is giving me." But oh, my brother, think about living with that guilty conscience throughout eternity! I have known of men, many of them, to commit suicide under the lash of conscience, and I have known of others who went stark, raving crazy

(Continued on Page 7)

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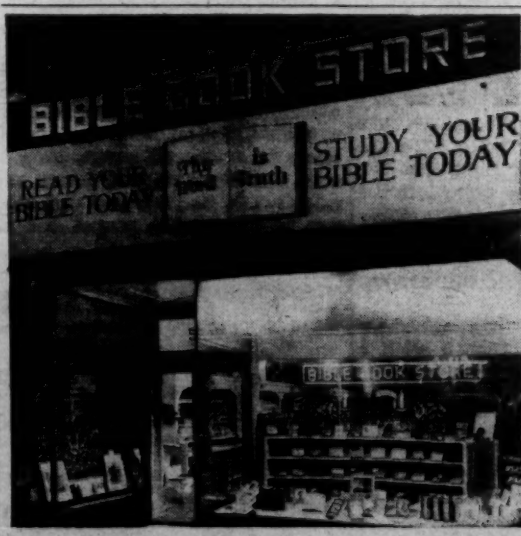
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Why Half the Church Members and Preachers I Know Ought to Go to Hell

(Continued from Page 6)
and died in a padded cell.

When I was a pastor out in Texas, one of the wealthiest men in the country had gotten his wealth by defrauding a lot of poor people. He owned land everywhere. He owned cattle and other things and was immensely rich. But as he grew older, his conscience began to gouge and to torment him. A little while after I became pastor in that town, this man was sent to the insane asylum, and they had to put him in a padded cell. He died, beating on the sides of the padded cell and crying out, "This money! This land! It is not mine! Oh, if only I didn't have a foot of land, if I didn't have a dollar in money!" Oh, my brother, think of living with that conscience through eternity! Talk about the flames of fire! I don't think they are to be compared with a torment like that.

The Company in Hell

But listen. Let me say this as I bring my message to a close. The awfulness of Hell to me is not only the things that are there, the fire that is there, the conscience that lives on, the memory that lives on, but the awfulness of Hell to me is also the company of the damned, the crowd that is there. To live in that crowd forever! I hear a lot of unsaved people say, "I am not in the church because there are hypocrites in the church." I grant you there are, friend, but I would rather live with hypocrites in the church and walk with the Lord and serve the Lord in the church, than to live in Hell with that gang that is going to be there. For the Scripture says, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars..." all that crowd, the base and the vile, are going to be there. Think of that! Think of the blaspheming that you will have to listen to. Think of the filthy language. Think of the filthiness of the associates of Hell! That is God's dumping ground; that is God's garbage can; that is God's incinerator for all the filth of the universe.

But listen. There are some things that are not in Hell that make it as horrible to me as the things that are there. There is no love in Hell. It is a world of hate. For where there is no God, there is no love.

A young man said to me once, "My mother died without Christ. She has gone to Hell; and I am going too, to be with her."

I said, "Young man, in the first place, you will never see her. In the second place, if you did, you would curse her to her face, a mother that led you to Hell. In the third place, there is no love in Hell. It's hate." Oh, think of it! How would you like to be set down in this world somewhere mid earth's teeming millions, with nobody to care for you?

The Outer Darkness of Hell

Another thing about Hell is that there is no light there—only darkness! Listen to the Scripture:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness" (Matt. 22:11-13).

At the cross of Calvary you see a little glimpse of the darkness of Hell, a darkness so thick it can be felt, the kind of awful thick, black, sticky darkness that hangs around you like a shroud, and out of which you can imagine you see a million peeping eyes. That darkness at the cross was so terrible that the raging mob around the cross fell back in horror. See them, will you, stealing away from the cross, their jeering, their hissing, even their conversation has ceased, and silently they are go-

ing away. As they sneak away they are beating their breasts in horror. That is the darkness of Hell.

Were you ever very sick and suffering with pain from head to foot? Night comes on; everybody goes to bed. It gets still outside and becomes dark. The pain seems almost a hundred times more severe as the wee hours of the dark night slowly drag themselves by. The loneliness of it! It seems that daylight will never come.

When I was an eleven year old boy I was in a gunpowder explosion and was burned from head to foot. I was in bed thirteen months, but for nearly six weeks of that time I was in fire day and night. You know something about the pain of just burning the tip of your finger; how it hurts, even though it is not enough to blister. Think of your body being burned from your waist to the top of your head and there being nothing to ease the pain, not a thing. There I was, day and night, in that awful agony of suffering. When night would come on, my mother would sit by my bedside. My lips and my mouth and my tongue were parched. She would have a pitcher full of ice-cold lemonade sitting on the table by the bed. I could not retain water, but I could retain that. Every little bit the fire would seem to burn the flesh all through my being. My mouth was so dry, and my lips were so dry, and my throat was so dry! I would say, "Mummy, give me a drink." She would give me a glass of that ice-cold lemonade, and I would drink it. Then I would doze off to sleep. Almost the minute I went to sleep I was in fire again. I would dream that I was out yonder in the yard, playing with the children, and there was a great crock as big as a house, full of water. The water was boiling, and it turned over. A great sluice of that boiling water would come rolling toward me. I would run an try to get out of the way. As I would run I would fall down and it would roll over me. I would wake up screaming at the top of my voice. Mother would say, "What is it, Sonny Boy?"

I would say, "Mummy, what time is it?"

She would say, "Why, Sonny Boy, it's just ten o'clock. Go to sleep." She would give me some more of that iced lemonade, and I would doze off to sleep again. The next time maybe I was in the house, and the house was on fire. I would run to the door. The door would be locked. The house would be falling in, and the flames would be leaping all around me. I would wake up and say, "Mummy!"

She would say, "What is it, Sonny Boy?"

I would say, "Mummy, what time is it?"

She would say, "Sonny Boy, it's just ten thirty. Go to sleep."

I would say, "Mummy won't daylight ever come? Oh, Mummy, the nights are so long and so lonesome!"

Oh, my friend, can you picture a soul in Hell, in that outer darkness, where no light can ever come? In the loneliness of it, where no sound may be heard except the weeping and wailing and gnashing of the teeth of the damned, and the hissing of the demons; where a friendly hand can never be felt! Can you picture a soul there, longing for the daylight that will never come? Do you believe the Bible? Oh, my friend, hear me tonight. It is an awful thing to be lost!

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Dayton, O., Union Revival Blessings

(Continued from Page 1)
charge of the inquiry room, and supervises the instruction of the new converts after they have come forward.

Again and again in the last two weeks I have heard pastors praise the Lord for the fellowship in the campaign. Some of the cooperating churches work with the Federal Council of Churches and some do not. Some of the Baptist churches affiliate with the Northern Baptist Convention and some are independent. Some of the churches are Arminian in doctrine and some are Calvinistic. One pastor in public prayer thanked God that he had learned there were so many other pastors in Dayton who loved God and believed the Bible.

The campaign is making a real impression on the city of Dayton. One of the city commissioners representing the mayor, who is out of town, met me at the plane when I arrived in Dayton, and newspaper photographers took my picture with the leading pastors and laymen who met the plane. The campaign was widely known in the city. Services are held in Memorial Hall, seating about 2700 or 2800 people, well located. Delegations have been present from nearby towns. I spoke to the Greene County Ministerial Association in Xenia, Ohio, yesterday (September 23), spoke to a large township high school, and have other invitations, more than I can accept.

The music is under the direction of Harry D. Clarke, for eight years song leader for Billy Sunday, and his great song leading is making a tremendous impact on the city. His holy fervor and spiritual enthusiasm place him at the very top as an evangelistic song leader, and his solos are a great blessing.

Many Being Saved

Monday Rev. Peter Quartel, committee chairman in charge of the inquiry room, reported that in the first fifteen days there were about four hundred professions of faith, including three Catholics, a Christian Scientist, a Jewess, and many old people. Forty of those came forward Sunday night either to accept Christ as Saviour for the first time or as backsliders coming to confess and forsake their backsliding. One woman who came forward is the mother of fifteen children. A few nights before a man came at the invitation to say, "I certainly have many souls to be

responsible for because I have twelve children." A large number of men have been saved or have come as backsliders.

After visits to twenty-eight schools by a team of workers with Ranger, the gospel horse, some 2,000 children gathered last Saturday afternoon in two services, and 114 made profession of faith after my message. Saturday night when seventeen people came forward, the conviction was so great that people began to rise from their seats or come to the front before the congregation stood to sing the invitation song.

At a township high school with near five hundred students, there were thirty or forty public professions which are not included in the four hundred mentioned above.

We have two weeks yet to continue the campaign which will close, God willing, October 6. May the Lord save many, many

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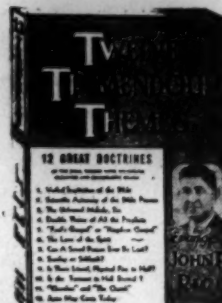
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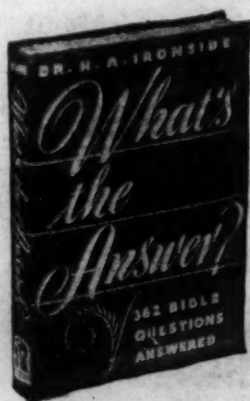


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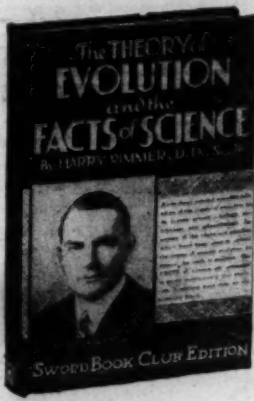
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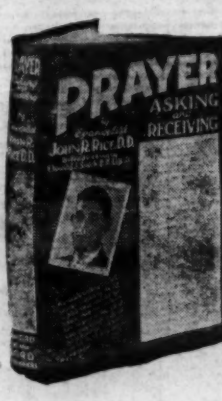
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